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ABSTRACT

Because the practice of humane and ethical behavior among faculty is crucial for a healthy and harmonious environment in a school, this research studied the conceptions of such behavior among a group of teachers through examination of personal narratives. The study identified situations and experiences where humane ethical behavior occurred according to the accounts of teachers and attempted to determine what their mental states were in that context. All the teachers were members of the same faculty and the researcher was a participant observer. Analysis of the data showed that teachers want to practice ethical and humane behavior, but seldom like to reflect on it. Teachers are not legalistic or rule-oriented, are open and vulnerable, are inclined to listen but are not apt to tell colleagues what to do. They are also patient, thoughtful, receptive to new ideas, and have a wide range of interests. The teachers who are most reflective seem more inclined to be magnanimous teachers who appear secure and comfortable with themselves. They are also committed to caring and dedicated to what they are doing. They like adults as well as young people and do not fear getting outside themselves. An appendix contains some of the study's observations in a "fictionalized" narrative format illustrated with figures. (Contains 72 references.) (JB)

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SILVER BELLS AND COCKLE SHELLS: A STUDY OF THE CONCEPTIONS OF TEACHERS ABOUT HUMANE AND ETHICAL BEHAVIOR BETWEEN COLLEAGUES

A Presentation for the
American Educational
Research Association
Special Interest Group
of Moral Development

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MISTRESS MARY, QUITE CONTRARY
HOW DOES YOUR GARDEN GROW
WITH SILVER BELLS
AND COCKLE SHELLS
AND PRETTY MAIDS
ALL IN A ROW

Introduction

The practice of humane and ethical behavior between faculty is crucial for a healthy and harmonious environment in the school. Educators spend considerable time and effort on effective teaching, but before this study of how teachers relate to each other, this area of the school was woefully neglected. Without a respect for humane ethics and a conscious effort by all faculty to practice it, mean-spirited behavior can become commonplace. An appreciation for humane behavior can influence the ethical credibility of an entire school and can promote good will and understanding within an entire community. Practicing kindness and consideration of others can be contagious; hypothetically, goodness begets goodness. This study illustrates the need for this type of goodness.

In this study I assumed that most teachers wanted to improve themselves and their personal conduct by becoming more humane; indeed, everyone has a potential for goodness (Kohn, 1991). I thought that teachers, therefore, could use some index or a pattern to follow, and a multicase study appeared to be an avenue for that guidance. Through the conceptions of teachers and the accompanying interpretation and analysis about them, other educators could take comfort that there was still hope for decency and kindness in public education. People who took part in the study became aware of the "brighter side of human nature" (Kohn, 1990), and for them humane ethical behavior seemed to become more acceptable and attractive. From the accounts of inhumane and unethical incidents and their accompanying conceptions that were a corollary to the study, other educators can become aware of attitudes that lie behind disharmony, low morale, pettiness, and teacher burnout.

Purpose

In the study I identify the conceptions of humane and ethical behavior of a group of teachers through personal narratives (see Denzin, 1989; Connelly & Clandinin, 1990; Kinkead, 1993; and Goodson, 1988). I identify situations and experiences where humane ethical behavior occurred according to the accounts of teachers and attempt to determine what their mental states (thoughts, feelings, beliefs, goals, values, and experiences) were in the context of their stories. I use their personal narratives to discover the practice and meaning of ethical behavior according to their interpretations about what they or other teachers experienced. I determined how and why teachers sometime practice humane and ethical behavior and what experiences, beliefs, and contexts are conducive to a sense of being humane. To some extent I determine how and why inhumane and unethical behavior occur.

Significance of the Study

The research is significant because previously there was no research that investigated the link between the conceptions or mental state of teachers and their ethical behavior toward their colleagues. The study of teacher narratives can enlighten awareness, increase the practice of responsible personal ethics, and assist in the reduction of mean-spiritedness. At the same time my analysis of the data contributes to a better understanding of a humane and caring faculty. The results can be used to assist staff growth in becoming a community of caring individuals who use *praxis*, the integration of belief with behavior. The findings from the study provide educators with an understanding of the meanings that teachers place on the concept of humane ethical behavior and how it influences their beliefs and practice.

Definition of Terms

I define humane ethics as does Scott Peck (1993), who believes that we should avoid offending or hurting another fellow human being. Furthermore, I extend this foundation by defining humane and ethical behavior in its ideal form as to not be calculating, suspicious, or ungenerous. I believe an ideally ethical and humane person would not be prone to nurse petty grievances but inclines toward excellent conduct that is worthy of honor and a nobility of spirit. A humane or magnanimous individual gives more than receives and focuses on self-improvement. This person practices prudence, self-restraint, fortitude, and composure; nevertheless, such an individual is resolute, straight-forward, and steadfast in supporting what is right. Moreover, a humane person radiates goodness. Although the ideal is usually out of touch with reality, one of the purposes of the study is to determine a more exact definition of humane and ethical behavior between teachers. To be more explicit, the phenomena that the study helps to explain was the conception of humane and ethical behavior among teachers.

Mean-spirited behavior is ordinarily exemplified by presumption, ambition, and vainglory; therefore, mean-spiritedness lacks virtue. A mean-spirited person leans toward unrealistic thoughts about his/her ability or virtue. Such a person would vacillate about truth and goodness, seeks honors that were undeserved, and might look for fame and popularity without sufficient reason. This person is known for practicing faithlessness, deceit, and double-dealing; consequently, this individual is at times disgraceful, unscrupulous, and self-indulgent.

Another purpose of the study was to become familiar with what is not humane ethical behavior (i.e., mean-spiritedness) according to teachers, to better understand its opposite. Therefore, I studied the conceptions of teachers about mean-spirited behavior between faculty rather incidentally in order to better understand the characteristics of humane ethical behavior.

The term "mental states" means the thoughts, feelings, beliefs, and experiences of a person (Bruner, 1990). *Praxis* is the integration of belief with behavior or practice (Peck, 1993). Magnanimity is the ultimate character virtue which was first described by Aristotle in ancient Greece (Nichomachean Ethics). Since it is the ultimate, it both contains and surpasses all other character virtues. In the study a story is defined as either a personal narrative, an anecdote, an autobiographic or biographic sketch about an incident, or a scenario in which humane ethical behavior occurrs according to a teacher story teller.

Assumptions

I assume a normative definition of ethics which is the system an individual uses on a daily basis for choosing or rejecting private virtue and responsibility (Sommers, 1989). The choices for one's behavior are motivated by values such as courage, pride, wisdom, compassion, generosity, honor, self-respect, and magnanimity or from qualities or vices such as hypocrisy, self-deception, jealousy, and narcissism. In other words, the system of ethics that we choose makes the difference in our character development and in interpersonal relationships. Although all people fall short of consistently maintaining high ethical standards, at least some individuals reflect upon their behavior and are challenged toward self-improvement to meet high-minded goals.

Organization of the Review of Literature

I begin by discussing research concerning the ethical status of the nation, explaining the connection between this ethical foundation and the interpersonal relationships of a faculty. I explain how the existence of ethical behavior is often connected to the type of a role models an individual has had and whether or not that person is currently in a caring relationship. After I examine the interpersonal relationships within a faculty, I focus on the work of Nel Noddings (1984) about the **ethic of caring** and Gabriel Moran's extension into ontology and a morality of "goodness."

I find the works of Christina Sommers (1989 and 1991), Scott Peck (1993), and Thomas Moore (1992) about private ethics more helpful than the works of Warren Nord (1989), Ernest Boyer 1989), Kenneth Sirotnik (1990), and Kenneth Strike (1990). Nevertheless, I include the ideas of this notable group in my study for the sake of thoroughness. As an optimist I find attraction to Alfie Kohn's (1990) theory about the "brighter side of human nature" and agree with his claim that teachers need to produce good people as well as good learners.

I review recommendations for ethical instruction according to Peck, David Smith (1989), Nord, Walter Feinberg (1990), Gary Fernstermacher (1990),Sirotnik, Strike, and William Kilpatrick (1993). Moreover, I describe and explain the components of morality (John Wilson, 1967), which I use as part of the foundation for analyzing the data of the study.

I describe the history and significance of stories that teachers and others related (Norman Denzin, 1989, William Schubert and William Ayers, 1992; and Ivor Goodson, 1992). Later I review the literature about the importance of intuition (Noddings & Paul Shore, 1984) and describe the potential impact of collecting stories (Robert Coles, 1989).

Questions

Why do teachers have different conceptions or mental states about humane ethical behavior? How do these conceptions influence the way they function in the framework of collegial interaction? Are there certain circumstances that appear to be more conducive to an atmosphere of humane and ethical behavior among colleagues than others? Why do some teachers appear to be more humane and ethical than others? How do the stories or accounts of teachers about humane and ethical behavior indicate any special meaning or significance? How do teachers interpret accounts of humane and ethical behavior? Why are some teachers more likely to observe or accept responsibility for ethical behavior than others? Do teachers who express a commitment to a code of ethics appear to be more likely to practice humane or ethical conduct? Why does ethical or humane

behavior occur at particular times but not others? How do the incidents or situations in the lives of teachers motivate and encourage others to reflect on humane and ethical behavior? Why does the behavior of teachers not always agree with their beliefs? Why might teachers change their conceptions or mental states about humane and ethical behavior? How could teachers become more ethical or humane if they express a desire to do so? Are there experiences, such as having a caring role model or being in a caring relationship, that contribute to the conceptions of teachers about ethical and humane behavior? Why do some teachers fail to see a need for humane and ethical behavior among colleagues? How do the conceptions of teachers about humane and behavior influence school climate? How could a faculty encourage a sense of ethics?

Limitations of the Study

Due to a lack of time and money, I was not able to do a long range study of the conceptions of humane and ethical behavior among teachers. Although it would be interesting to study other aspects of humane and ethical behavior, I chose to study the conceptions that teachers have about such behavior. I had no way of getting inside the minds of teachers to determine their actual thoughts at the time of a humane or ethical event, but I provided them a forum for reflection about such incidents through the phenomena of story telling. Although I could have located other participants or observers of reported humane ethical conduct, I did not interview them because of the need to protect the confidentiality of the storytellers. Many of the teachers mentioned in the stories are still available, but I chose not to embarrass anyone because they told about an incident with a particular colleague. I wanted the participants to volunteer their ideas and feelings instead of feeling like I put them on the spot, and I quickly learned that pressuring any of my participants would be a mistake. I respected their need for privacy and the situation of their busy schedules.

However, in some instances people who were storytellers were also involved in stories told by other teachers, and sometimes more than one teacher commented on some of the same incidents. Some teachers had better memories than others about stories that they told, but that was not a problem because it was their ongoing conceptions that were significant. Some of the stories may not have been totally accurate as to details about what happened, but that was not a requirement for such a study either (Denzin, 1989 and Kinkaid, 1993).

In the study I was concerned about conceptions or feelings at the time a story was told or in the context of the follow-up interview and realized that details could often be lost over a period of ensuing time since the event occurred. As Kinkaid explains, a person who tells a story or gives a personal account "will write [or put] him- or herself into the life of the subject....[the result becoming] a portrait, in words, of a man or woman in conflict with himself or with the world around him" (Kinkaid, 1993). The personal accounts in the study became the objects instead of the subject of the study (Kinkaid, 1993), with the conceptions about these objects being the more significant. Furthermore, the vivid perspectives provided in the interviews and personal accounts were supplements or resources for a collective perspective after the collection of multiple sources were complete. Intertextual and intratextual comparisons of stories and the ensuing conceptions about them helped to dispel any concern about fuzziness in the data. Denzin and Kinkaid argued that no discussion or study using personal narratives or personal accounts should be constrained by accusations or criticism of using quasi-scientific anecdotal evidence, because it was often from just such kind of data that an understanding of mental states can be obtained (Denzin, 1989; and Kinkaid, 1993).

Although it was not one of the specific purposes of the study to provide quantitative data that can be generalized to larger schools, metropolitan urban centers, or a variety of other geographic locations; if readers see similarities in the stories that are told and can apply the significance of these events to their school setting, so be it. I argue that readers can identify with educators they see in the collective perspective or perhaps themselves. Then, if so desired the findings in the study can be transferred to other settings. Although all schools and teachers are different to some extent, they all share the experience of collegiality. If readers can find some commonality in any of the colleague to colleague relationships described here, then the chances increase for transferability.

Summary and Conclusions from the Review of the Literature

Although Noddings (1984), Moran (1987), Sommers (1989), Kohn (1991), and Moore (1992) all agree that caring is basic in our personal relationships with others, they differ in certain respects. Noddings rejects the notion of a sustained set of normative ethics and of the goodness of man. She creates a system of ethics which is embedded in a social-interactive context. The system of Noddings is both unstructured and subjective and can change from one personal situation to the next, it is context-specific, and it focusedson a process rather than a product. Noddings suggests that one must work to maintain this process; she warns that one's ethical self may be hurt if one is not cautious and vigilant about those with whom one associates.

Moran (1987) recognizes the need for interactive ethics, yet suggests that if effort begins with virtue, then the ethical will follow. He agrees with Noddings (1984) that the context of ethics is more important than the content and focusedson a state of being and meaning that does not revolve around effort. He recommends not only "letting go" of the concept of working toward being ethical, but of "letting go of letting go." Ethical behavior is more likely to occur whenever one becomes so thoroughly immersed with the principles of ethics that it is no longer necessary to think consciously about them. Nevertheless, Moran wants people to be community minded and willing to experience new perspectives; this openness to new ideas works hand in hand with morality. He supports commitment to a code of principles and finds that people will remain selfish unless they face the real world.

Sommers (1989) urges a return to a focus on private and individual morality. Her perspective of ethics does not depend on action; she suggests that morality hinges on one's personal commitment to being an honorable human being. What is at stake in her framework is an attitude of goodness that a person can either adopt or reject. She argues that such a decision can change one's life and character.

Kohn (1990) approaches ethics with an optimism about the nature of man. He begins with the basic assumption that people in schools are influenced by what others think about them. Once goodness (kindness and thoughtfulness) is assumed, an individual would likely live up to the expectations. The individual's morality does not depend on social-interaction; instead the person would more likely act in an altruistic manner once the correctness of that behavior has been internalized.

Moore (1992) suggests that caring includes depth and quality and assumes that problems are never as simple as what appears as a symptom. We need to care enough about a person to accept him where he is instead of trying to change him. Furthermore, we need to help people get in touch with what their souls are saying to them.

All of these theories include sound and logical arguments, but none suggests how teachers can learn to practice magnanimous behavior. Noddings (1984) explains that it is somewhat natural to care for others because of the memories of being cared for, but she does not explain how this works whenever teachers take out personal frustrations on peers. Moran (1987) speaks of an ethical framework but does not explain what to do when one shares a work place with colleagues who are often disagreeable.

Sommers (1989) recommends taking the high road toward a virtuous life, but does not address the question about how a teacher should handle a specific moral conflict. Kohn (1991) believes that schools need to have a program that encourages an internalization of ethics, [*perhaps when the person commits to virtue*] but does not suggest how teachers could maintain a loftiness of spirit when other teachers bring mean spirits to school. Moore (1992) addresses the needs of the soul and heart of the individual and the school community. One needs to have a caring school environment that assumes people's goodness, but also provides teachers with some understanding about what behaviors and conceptions would exhibit that goodness. Few teachers favor mean-spirited collegial behavior, much less admit to exhibiting such behavior; but most faculties have no litmus test for magnanimity. Furthermore, teacher training institutions do not provide specific information about how to reflect or what to do in social-interactions between faculty.

In order to address this need, the present study serves as a an ethical index which teachers can use to reflect about their individual collegial behavior and ethical selves. From a thorough search of the literature, I conclude that there is no such guide for encouraging virtues. Before my study neither was there a glimpse into the conceptions of frustrating mean-spirited behavior. If a teacher desires to become a more magnanimous person who avoids mean-spiritedness with other faculty, that person, before the present study, does not have any such assistance.

I believe that teachers already share a common understanding of what meanness and goodness are, but they often lack the know how and skill to refrain from the former. I believe that teachers want to be good people as well as good professionals (and the data of the present study confirms this), but they often lack resources to help them reflect about goodness. Teachers are familiar with some of the results of mean-spiritedness such as low teacher morale, teacher burnout, and high teacher absenteeism, but they do not recognize their personal responsibilities in these situations. Teachers can gird themselves with an attitude and character that will enable them to face difficult social situations, and they can have a guide for reflection about behavior as a result of this study.

Of course, the nebulous encouragement to "get along" with others and to "be considerate and respectful" exists in most people's minds. However, these admonitions lack meaning and provide little information about specific situations. Even the *Golden Rule* can be too general without explanation based on critical incidents. Unconsciously teachers sometimes have a sense about propriety, but often do not know the best methods to reach this goal. Consequently, the results of the current study are available to help in assisting educators in finding a way to do this.

Presentation of the Data

A composite narrative of the stories the teachers told follows so that the reader can have an overview of what kind of stories that were included in my data. In order to keep the reader's interest, I follow this narrative with a story of the stories and related interviews. I use the Paradigm Model (Strauss and Corbin, 1990) to compile my data from several different filtering processes, and it helps me in thinking systematically about the data and contained the following parts: a) causal conditions ⇔ b) phenomena ⇔ c) context ⇔ d) intervening conditions ⇔ e) action/interaction strategies ⇔ f) consequences.

I use an extended metaphor of *The Mistress Mary Saga* (my story of stories) to easily introduce data and so I could get outside myself (see Appendix). I take on another *persona* and talk to the reader in an informal way from my heart. In doing so and in order to maintain anonymity I desensitize the gender of the narrative that follows by changing back and forth from singular to plural pronouns.

Narrative About Teacher's Conceptions

The incidents the teacher in the Aster transcript shared are conceptions about humane and ethical behavior which are based on what was done for them [notice the recurring shifts to plural to desensitize for gender] by a colleague and are similar to the remarks of the Daisy transcript that follows. This teacher thought colleagues should be willing, generous, cooperative, and not expect anything in return even if they had to go out of their way to help. The teacher indicated that colleagues should speak up and ask for help, but should not take advantage of someone. The teacher thought when colleagues helped, they benefitted from their experience, and their responsibility was to be thankful and grateful. Sometimes just through a colleague's compliment or his understanding of what they did benefitted them by giving them a new appreciation or perspective about their work. Contrary to the teacher in the Daisy transcript, this teacher assumes that it is acceptable to practice complimenting colleagues with the condition that one has been personally complimented. Although this teacher does not indicate that they did this yet, at least this particular one is thinking about it.

In the Azalea transcript the teacher speaks about teachers helping them as well as other colleagues. The teacher thinks that colleagues value others and are committed to friends. Whenever teachers open up and show compassion and sensitivity, humane behavior occurs. Helping can be risky, however; and sometimes a teacher's attempt to be self-reliant can discourage helping. This teacher hadsobserved that some colleagues do not receive much help either because they are perceived as egotists, or they did not ask for help. Ethical behavior for them follows rules of conduct and implies a commitment to values. What encourages ethical behavior is to have a religious outlook, refrain from being judgmental, using black and white thinking, or being self-centered. As did one of the other storytellers that follows in the Poppy transcript, this teacher believed that proximity could influence the likelihood of caring.

In the Canna transcript the story is a personal account of how colleagues help a teacher. As a recipient of help they explain that they used to be more self-sufficient than at the time of the interview, but they learned in a crisis that teachers can count on their colleagues. In the crisis situation this teacher learned to be optimistic about human nature. They had thought most of their colleagues are self-contained and unaware of other teachers' needs until this happened. Now they say they try to be aware of their colleagues' needs and help whenever they can.

In the Daffodil transcript the teacher has a conception that insecure teachers are more likely to be humane and ethical. This teacher says they believe that teachers should practice *The Golden Rule* with their colleagues, but they doubt that it really works. This teacher thinks those colleagues who are self-centered or opportunistic seem to be in better shape. Teachers who are nice leave themselves open and vulnerable. Some teachers do not believe that helping is part of their job, but they always try to be a helper. The teacher thinksthat some of their colleagues value friendship more than being humane or ethical. Therefore, they might avoid doing the right thing, such as standing up for ethical or humane behavior, in order to not offend a friend.

In the Dahlia transcript the teacher thinks of humane behavior as having a closer connection with physical well-being than ethical well being. The teacher believes that the most important thing about ethical behavior is to not judge colleagues or think in terms of black and white. The person speaks of the immorality of projecting one's absolute views on others. Ethical behavior for this particular teacher is what a teacher expects of themselves as well as others. The storyteller in Dahlia finds that teachers can either become more humane and open to people's hurts when under stress or just the opposite can occur. The teacher tries to help colleagues by accepting them as they are with all their problems. This person thinks what needsto be done is to consider the views of colleagues whenever they are in a crisis.

In the Daisy transcript the teacher was glad to cooperate in the current research but admits not to know what humane ethical behavior is. The teacher seems to think it is when colleagues do something for them personally. This person says that many of their colleagues like to help them in particular, but does not say anything

about having any responsibility or desire to give instead of receive. The teacher says most colleagues are their friends, and these friends know what is best about helping. Later in the Daisy transcript the teacher says that ethical and humane behavior are the same. For them, all people deserve compassion, but this person made no mention of how they would put this into action. According to this person, people who help have sensitivity and will demonstrate it through thoughtfulness and caring. They are fully confident that they can depend on these people. Later the teacher appears in several other stories as a colleague who from the perspective of others might not follow through with the help this person assumes would be there for them.

In the Gardenia transcript the teacher thinks that humane behavior contains fairness and decency, but having an ethical base does not mean that a person will act humanely. To this particular teacher ethics are what you believe, and ethical behavior denotes a basis of right and wrong. They think a good test of ethical behavior is to imagine you are standing in front of your children and ask yourself if you are proud of your behavior. Their standard indicates that we should act out what we believe is ethical, to be humane and treat people the way we would like to be treated. This teacher says it is easier to be objective when a colleague is not a close friend and when we donot make snap decisions. "Since we want a second chance after making a mistake, we should do the same for our colleagues.

In the Iris transcript the teacher's conceptions of ethical and humane behavior are based on the idea that teachers should stick together and help take care of each other. This person thinks talking and sharing with colleagues helps to maintain a positive outlook, respect, and love for each other. In this process teachers begin to overlook each other's mistakes and become willing to stand up for what is right. The teacher was part of a group at one time who were willing to risk losing their jobs by standing up for what was right. According to their observations, the teachers who did this were proud of themselves. It is possible for a group of such teachers to turn a situation around, but it is difficult. Once teachers start practicing positive behavior and start complimenting each other instead of finding faults, they can increasingly learn to love each other. The teacher thinks teachers must have strong convictions to encourage ethical and humane behavior.

In the Lilac transcript the teacher speaks about the importance of being sensitive to the needs and feelings of others. They find that some teachers insist on doing things their way and do not consider their colleagues. The teacher thinks that responsibility and ideas should be shared for congenial relationships. Impulsivity detracts from sensitivity, and shutting a colleague out because of one's need for control is unethical. They say they believe that society has accepted the idea that nice guys finish last. Although this particular teacher is committed to values about caring for others, some of their colleagues were not. Regretfully, a teacher can hurt a colleague without intending to because of a strong-willed personality, according to this person.

In the Lily transcript the teacher explains that their convictions come from their father and the experiences they had at home during childhood. They also come from experiences with mentors they had during their education. The teacher thinks that humane and ethical behavior are different, with the former being a subset of the latter and having a more feminine nature. They think ethical behavior is more masculine and rule oriented. On the one hand, humane colleagues are loyal, selfless, sensitive, caring, loving and merciful, while on the other hand, ethical colleagues tend to be more principled and focused on justice and reason. This teacher thinks that some colleagues will always be impossible, and teachers need to be careful to mind their own business. Some of the kindness this teacher has experienced from colleagues were unexpected, but mostly they were loving and caring. They caution that teachers need to be careful to withstand the influences of mean-spirited colleagues. Such teachers can ruin the morale of teachers sharing a lunch break or affect an entire faculty. On the other hand, the teacher finds that teachers can be surprised by doing things bigger than themselves. Because they havee received help in many ways this person makes a point to go beyond what is expected to help others.

In the Marigold transcript the storyteller thinks that ethical behavior is what is considered right and wrong, not moral. For this teacher, humane behavior refersto doing the right thing, but it might include a little bending of things to not offend. The teacher believes that colleagues who are wrong should be corrected so that they could understand the error of their ways. Anyone who condones unethical behavior has gone too far. The teacher thinks that if we are not sensitive to others, we will say something that we might regret. One of the things that helps create a more harmonious atmosphere is to realize that we are all in the same boat and should pull together. Better organization and more time can lead to improvement. This person thinks that colleagues should be helpful, and they are presently extensively involved in helping a colleague which makes them feel good. This teacher is also involved in another story in this study.

In the Mum transcript the teacher believes that commitment to values is important to maintain ethics. They thinkt there is a proper way to do things and thinks we must obey the laws. The teacher should make decisions based on fact, and then should not bend or deviate from a thoughtful ethical decision. The teacher sees nothing wrong with consulting with ethical colleagues before they made such a decision and concludes that they would go against a rule if it was unethical. This person does not think teachers want to make unethical decisions, but sometimes they are put in situations that promote dishonesty. It is interesting to the researcher that this teacher reports no knowledge of unethical and inhumane behavior existing within the faculty. When I probed for meaning,

they said if it exists, they are unaware of it. The final thought of this teacher is that if they ever experienced unethical or inhumane behavior, they will not give the person who did it the "time of day."

In the Oxalis transcript the teacher describes a situation where they observed and experienced some hostility and unkindness between colleagues; the teacher classifies this behavior as inhumane. They do not see ethical and humane as the same, ethical is how one perceives right and wrong, but humane is how you treat people. One of the colleagues in this storyteller's story is one of the previous storytellers. In this story their colleague was involved in harassment which according to the present storyteller could have been avoided if their colleagues had minded their own business. This teacher thinks that such inhumane behavior discourages teachers from being able to trust one another.

In the Peony transcript the storyteller tells a story about voluntarily and spontaneously helping a colleague. They think it is their duty to help if and when they can, especially if they can help a colleague from falling flat on his or her face. However, this teacher expresses caution about the way teachers help. While teachers help they should never dominate, instead they should stay in the background. This teacher is similar to another teacher in this study because they both say they learn about helping from their mothers who were teachers. This one and the similar storyteller appear firm about the importance of teachers helping their colleagues.

In the Petunia transcript the teacher has expectations about ethical behavior that are not shared by all of their colleagues. They believe in helping and cooperating, but one of their colleagues takes the opposite viewpoint. A colleague in this story is one of the storytellers above who thinks that ethical and humane behavior occur when people help them. The person refuses to help the storyteller in the Petunia transcript when they were in a desperate situation. The storyteller considers it important to be dependable, truthful, and honest with colleagues and feels badly that they cannot depend on one of their colleagues. They think that some people did not care unless it suits them, and think such colleagues may either be unhappy or negative. Contrary to what some of the other storytellers say they believe, this teacher thinks proximity or closeness does not necessarily make for increased consideration. They think some teachers are impossible and will never change.

In the Poppy transcript the teacher thinks we need to be more forgiving toward colleagues, and the humane thing to do when there is a need is to help without attaching any strings. Some of the things that could encourage humane behavior are to focus on a common goal and diligently practice patience to go along with caring and giving. Humane behavior might be more likely to occur among teachers of the same subjects or among those who have similar experiences. These experiences encourage colleagues to become close and understand each other. Ethical behavior in this Poppy transcript involves legality and deals with morals. This teacher has either observed a greater frequency of humane behavior or feels more comfortable talking about it. They have changed their mind about some of their colleagues after they learned that they frequently help each other. The story was about this sort of helping with which they can identify because they give help as well as receive it.

In the Rose transcript the teacher reports a story that they heard about but did not personally observe. This teacher chooses a story that they reported is common knowledge among their peers and is about a group of teachers helping a colleague. Another teacher tells a similar story in which they are a direct recipient of the same type of favor, and two other teachers mention similar incidents. This teacher 's conception of ethical and humane behavior is teachers helping each other whenever there is a recognized need. I learned from them that teachers like to help even if they have to go to a lot of trouble. This teacher believes that is because teachers think about how they would feel in a needy situation, and this motivates them to help. This same teacher has gone through a similar needy situation without receiving the kind of help their colleague receives in the story she tells. They are disappointed and discouraged when they do not receive the help they need. This storyteller makes a special point now to be as helpful as possible for their colleagues, and say they have put the previous experience in the past. Now the teacher says they will never fail to help a colleague in need and is proud of their colleagues when they learn that they helped the teacher in the story.

In the Snapdragon transcript the storyteller thinks people are either ethical, or they are not. Teachers are likely to be humane and usually consider the greater good. Nevertheless, a teacher might go against the greater good if it is the right thing to do. This teacher believes that a colleague's behavior also depends on how free they could act and whether or not they have any standards to go by. Teachers will be more likely to care about a colleague with whom they are well-acquainted, and they also consider how their help will be accepted. These remarks are about humane behavior that they experienc when their colleagues help them. This teacher also tells of another incident where they help a colleague make an ethical decision. When people help them, they feel comforted by their caring behavior, and they appear to think that their assistance makes the difference in their colleague's ethical decision. Later in another story they are perceived in a different manner as a person who influences or causes what is perceived as unethical behavior between colleagues.

In the Sweet Pea transcript the teacher relates that they have many positive experiences with colleagues, but in their story describe one that was not. The teacher thinks that ethical behavior is doing what you believe was right, and humane behavior involves the treatment of others. They think it is best to do what is right according to goals even if that involves having to ask for help from colleagues. This teacher asks the rhetorical question, "How

could you not be humane if you become a teacher?" They think that some people may have different perspectives about helping and caring, but they choose to be helpful. Furthermore, they think that "we are our experiences," and "if we receive goodness, we should pass it on to others." The person who disappointed the colleague in this story is also one of the storytellers in this study.

In the Tulip transcript the teacher seems a little confused in the beginning about the difference between ethical and humane behavior, but they have a clear sense about some of their ingredients. They include a willingness to sacrifice, something we ought to do, and something that is not self-centered. They indicate that these occur whenever we get outside ourselves and act spontaneously. They do not require reciprocity, but do require thought. They are unpredictable, unselfish, and occur when colleagues look on each other as part of a family. It makes teachers feel good when they help or show respect for their colleagues. This teacher is now in a similar situation as one of the colleagues in their story and reflects on an event that they observed in the past. They explain that they are often reminded of the incident because one of the teachers in the story is still a member of the faculty.

In the Violet transcript the storyteller is a teacher who is helped by colleagues during a crisis. This teacher comes out of the situation believing that they are surrounded by good people and knowing that they are not alone. The teacher indicates that appearances give them the wrong picture before their crisis; they think their colleagues expect them to be self-sufficient and not ask for help. Later this person learns that colleagues understand about problems. Now that they know that they can depend on others, it is easier for them to be a loving and caring person. This storyteller rejects the notion that it is not acceptable to trust and depend on colleagues.

In the Zinnia transcript the teacher volunteers a story that is described as ethical behavior. They say they believe that ethics are a matter of personal beliefs and interpretation, and they think that teachers are usually good moral people. This person thinks that ethical behavior must include telling the truth, and often colleagues can influence a teacher to do the wrong thing such as telling a lie. They stress the importance of role models, both in developing a sense of what is right and wrong and in influencing students. They think it is important to cooperate with colleagues, and they want their approval because they observe that teachers often shun colleagues who do not conform. This teacher feels good about telling the truth, but indicates that other teachers might not have the same standards.

My Observations and Reflections on Negative Behavior

I personally observed most of the behaviors and causal conditions listed above. Although I prefer discussing goodness, I now describe some of the negative behaviors during the research year. Occasionally colleagues made rude remarks, interrupted, or undermined each other probably without realizing it. Some did not speak when spoken to by colleagues, and some appeared preoccupied and were indifferent make because of distraction. Some acted resentful and frequently rejected ideas or suggestions of others, and some refused helping which required little effort without intending to. Some withheld recognition or appreciation, perhaps from envy or because they did not know how to show it without feeling a loss of importance. Some were sharp and critical at times, perhaps without thinking, and some refused to cooperate, perhaps because they feared a loss of control.

The teacher's lounge was the place where meanspirit was usually displayed, and when teacher morale was low, displays of negativism regularly occurred. Sometimes they resulted from frustration with administration or students, but sometimes it was a result of clashing personalities. Sometimes things happened because colleagues forgot to think about what they said and the consequences of their behavior. Sometimes I sensed a strong competitive drive among my colleagues or an aggressive disposition which I thought carried over from classroom procedure. Some teachers appeared to have difficulty in changing their demeanor as they moved from the classroom to the lounge. As they attempted to make this transition, they sometimes remained authoritarian, sarcastic, and cutting with colleagues, and this led to problems. Sometimes teachers vented their anger at whoever happened to be present, and a few teachers were hateful for no apparent reason. Some seemed to delight in gossiping, slandering, and meddling in other people's business, and some used the lounge as a stage, a soapbox, or a place to expertly enlighten the world. In spite of all these observations, the good outweighs the bad, and next I explain why.

The Meaning of the Data

Teachers want to practice ethical and humane behavior, but seldom like to reflect on it. The data confirms repeatedly that teachers prefer helping their colleagues, which is not surprising since they are in a helping profession. Nevertheless, the kind of helping with which teachers become involved reflects some insecurity.

They are limited on time and ideas about ways to help, feel inadequate, and often are unaware of needs that exist among colleagues. They are not encouraged to care except when needs are rather obvious, and most teachers try to become rather self-sufficient under stress in order to survive. Indeed, a few teachers keep problems or needs to themselves, and they are never addressed. Although teachers want to be humane and ethical in other ways, a lack of information and imagination seems to hold them back.

Teachers want to project an image of generosity, cooperation, compassion, etc., but often become involved in the daily contradictions of life and in confusion do not practice them. An example of such a contradiction will be when a teacher's loyalty to a friend clashes under pressure to turn against a colleague who is struggling and needing help. In another instance a teacher becomes overwhelmed when trying to be helpful to colleagues and during high stress vents anger on other colleagues who voice a belief in a "sink or swim" philosophy. Consequently, it becomes obvious teachers cannot be all things to all people, and therefore, practice selective helping and sporadic ethics.

Sometimes teachers who practice humility and reserve are misunderstood by colleagues who believe that faculty should promote themselves if they want attention or recognition. Teachers interpret love and respect differently based on their own experiences, wisdom, and understanding. As a result manners, tactfulness, and virtue are sometimes left at home or reserved for special functions such as school assemblies, community programs, or religious activities.

Some teachers think they are living *The Golden Rule* when they set up objectives for others to follow. They think they are standing up for what is right, but from one perspective are minding someone else's business. When teachers temporarily stop protecting the *self*, some of their colleagues start invading their privacy, and attempt to pass judgments or project absolute views on them as a result of stereotyping or making snap decisions. Life can be so confusing that it is no wonder teachers quit trying to do what they *ought* to do and instead do what they *can* do. As you can see the components of moral behavior for some become like ships passing by them at night in the midst of a stormy sea.

Nevertheless, I commend the twenty-two teachers in my study because they are striving toward becoming humane and ethical persons. I noticed this happening whenever I asked them to participate in my study. They became aware of their conceptions about what ethical and humane behavior were, and these conceptions influence the events that they report. My study causes them to reflect on their own behavior to some extent. Only one teacher expressed apprehension at questions involving what is humane or ethical, but later that same teacher indicates that everyone should strive toward having a humane sense of ethics.

Teachers want to get in touch with their better natures, and with encouragement reflect on the possibility of goodness. Although I do not recommend that other schools replicate this study, I applaud other ways to encourage reflection, closeness, and imagination among colleagues. As for my particular school, I observed that colleagues throughout the research focused more on humane and ethical behavior than previously and thereby moved away from as much focus on themselves. Becoming aware, as the first step toward any kind of self-improvement, helped my colleagues begin that process.

If I present my study to my school I believe that the teachers would like to know about the examples of humane and ethical behavior, but not the opposite. Although it is human nature to want to know only the best about ourselves, I believe it is sometimes necessary to know where our weaknesses lie to have a complete picture. Until teachers are ready to face the consequences and causes of inhumane and unethical behavior, they will probably not want to improve or modify their behavior. Everyone likes a pat on the back, but few want their evaluation to suggest a weakness.

A reader can gain understanding from the lists gathered from the stories about humane and ethical behavior and their causes. The information in these lists should not be surprising to educators, knowing that one of the major requirements in teaching is full-time observation, but before this study no research had substantiated the ways teachers go about confirming their conceptions of such observed behavior. There had also previously been no way to get to the root cause of these behaviors, and the story format appears to have opened the way. Although the list of causes for negative behaviors appear longer than that for the positive, dialogue about positive behaviors occur more frequently throughout the study. Even when some of the teachers relate stories involving negativism, they interweave the hopefulness of better times into them. This appears to indicate that their conceptions drove their better natures causing them to desire more humane and ethical behavior. Consequently, increased awareness which moves away from the *self* also helps.

The overall theme of the study remains positive, and the data refreshes my belief in the basic goodness of teachers, because of their conceptions about humane and ethical behavior. I hope that no reader comes away from this study with a feeling of despair because that is not the purpose or direction of the study. Furthermore, what the results say to me are that schools can and should promote positive conceptions and exclude the causes of negative ones.

Presently some schools already focus on humane and ethical behavior through in-service workshops, mentoring programs, committee work, team and interdisciplinary teaching, and faculty social activities. However, schools need to nurture love and caring among faculty from a wider perspective and on a more personal level

Many collegial activities are exclusive by nature and they do not encourage different perspectives. Perhaps schools should design activities to meet the needs of all faculty members, not just the ones who usually head all the committees and attend all the sports activities. Teachers need help in learning how to care, to forgive, to defer, to support, to practice patience, to avoid offending, to validate, to listen, and to love. The results will be lady and gentleman teachers who never unintentionally offend their colleagues.

From my study I find teachers to be afraid somehow of getting outside of themselves and not being self-contained. Furthermore, I learned that although strong-mindedness and competition might be assets in the classroom or on a playing field, they may hinder humane and ethical behavior among colleagues. Consequently, I recommend to the educational community a further examination of the close connection between the ethics that are taught in the classroom and ethical behavior between colleagues. I suggest more programs that foster cooperation and open discussions where teachers can share ideas and feelings so that a faculty can feel more like a healthy functioning family.

Conclusions About Data

The data implies that those teachers with reputations for humane and ethical behavior are not legalistic or rule-oriented, are open and vulnerable, inclined to listen but not inclined toward telling colleagues what to do. Also they are receptive to new ideas, patient, thoughtful, and have a wide range of interests. Those teachers are more interested in cooperative than competitive activities, and have positive outlooks on life. While some exceptions exist, the reflective persons seem more inclined to be the magnanimous teachers. They appear to be secure and comfortable about who they are, are committed to caring, and dedicated to what they are doing. They like adults as well as young people and do not fear getting outside themselves. They have active imaginations and will admit ignorance, seek information and do not jump to conclusions.

The Study's Relationship to the Literature

I find some level of agreement with the research in the field, and contend that my study will help establish a base for the ethics of a school. The data in my study establishes the importance of an ethical and harmonious school climate which Goodlad, Boyer, and Saranson (1984, 1989, and 1990) all respectively acknowledge.

Two of the teachers in my study who happen to appear especially sensitive to the needs of their colleagues indicate that their mothers who were teachers had been caring role models. That helped them learn to come to the assistance of colleagues who need and asked for help, and this situation agrees with the works of Alfie Kohn (1991), Nel Noddings (1984), Hugh Sockett (1990), Gilbert Ryle (1975) and Gary Fenstermacher (1990) on the importance of teachers as role models.

My study agrees with the work of Noddings (1984) about the ability of enhancing a person's ethical ideal by being in a caring relationship and having the understanding and general acceptance of faculty members for what it means to be a good person. Data indicates the need for a commitment to self-examination and how it contributes to a moral ambience in a school which agrees with Warren Nord (1989). The data about moral responsibility existing among teachers in my study is congruent with works of John Goodlad (1990), Hugh Sockett (1990), Bruce Thomas (1990), David Smith (1989), and Christopher Clark (1990). My work compliments the work of Gary Fenstermacher (1990) which focuses on the conduct of teachers and encourages them. Furthermore, in agreement with the work of Allan Bloom (1987) I find colleagues who did not think in terms of virtuous and nonvirtuous behavior.

My data indicate the need among colleagues for receptivity, relatedness, and responsiveness which will supply a research base to substantiate the work of Nell Noddings (1984). In addition from data my study recognizes needs for natural and ethical caring, consistency, and aesthetical or intellectual caring among teachers which Noddings approves. Her sense of deprofessionalization likewise is implied in data within my study.

I find evidentiary data that confirm the ideas in the work of Gabriel Moran (1987) about the needs for constant vigilance, benevolence, and letting go of an attachment to the merit of good deeds. Teachers in my study think colleagues enter the realm of mean-spiritedness when they start treating each other as objects instead of cherishing relationship with them in agreement with Moran's work. Furthermore, Moran's idea that the context of ethics is more important than the content and that a state of being is more important than effort is corroborated. Several of the teachers say that they dislike phony or unnatural behavior as Moran surmises. Whenever teachers are thoughtless, undisciplined, lazy, and closed off from learning and imagination, according to data, inhumane and unethical behavior will result. Indeed, the idea that unselfishness requires facing reality and confronting one's problems are found both in Moran and in the data of my study.

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The data in my study agree with the idea that a virtue-based morality will be more likely to encourage teachers to practice humane and ethical behavior than action-based morality which agrees with the work of Christina Sommers (1989). Moreover, the direction of the data in the study inclines toward a normative type of ethics which agrees with the work of Sommers, Warren Nord (1989), and Kenneth Sirotnik (1990). Several teachers specify that certain types of behavior are unethical and inhumane no matter how someone might try to justify them which is another one of Sommers's ideas (1991). The idea that teachers need to reflect and inquire is also in agreement with Sirotnik's study.

The data validate the concern against making false or malicious statements about a colleague established in the NEA Code of Ethics and reveals what teachers think about such behavior. This problem is also discussed in Nord's work (1989) but without any research findings. The study also contains data that will reinforce Boyer's idea (1989) about the need for such values as respect and compassion for others among teachers.

Strike (1990) who differs with Noddings (1984) about ethical caring being incomplete would find some data to aid his argument in my study. Strike thinks the duties and responsibilities that we owe to one another are overlooked by Noddings, and data in the study confirm this. Strike believes that we need to sometimes care about people with whom we have little relationship, and I find in the data problems among colleagues that develop from such a situation.

The data indicate a loss of civility at times among colleagues, and this is a crucial issue in Peck's work (1993). Peck's desire for increased awareness about the individual worth of the people with whom we work and moving away from the *self* can be found in the data as well. His identification of adversarialism is similar to the combative and competitive spirit among colleagues that is found in the data, and the results he predicts of callousness and insensitivity are there too.

The work of Alfie Kohn (1991) focuses on the better side of human nature, and the data indicating a prevalence of positive behaviors among my colleagues agrees. Data likewise substantiate Kohn's belief about the importance of group commitment to influence an individual's commitment. He recommends efforts toward sensitizing people to the needs and feelings of others by increasing awareness which is one of the major purposes of my study. In addition, I plan to share the findings of my study with other teachers to encourage the better sides of their natures.

If having a behavior code within a school would be taking a legalistic approach to behavior, then the direction of the data indicate a likelihood of less magnanimous behavior to occur. On the other hand, anything to increase awareness will improve character. This behavior can be encouraged by discussion and open communication which is a recognized trend in the data toward humane ethical behavior. My research and this trend agree with the work of David Smith (1989) and Warren Nord (1989). In the same manner Nord expresses the need for teachers to practice the ethics that they teach, and my study verifies this need for consistency.

My study corroborates Sockett's (1990) idea that teacher education programs need information about the kinds of colleagues that students will become and the need for collegial support. Data about negative behaviors speak to this need as well as to the need for authenticity expressed in Sirotnik (1990).

My colleagues enjoy telling stories and indicate that they would rather tell than write them. This agrees with the recommendations of Denzin (1989) and Schubert and Ayers (1992) about stories as does the significance of *Epiphanies* contained within the data. In the process of doing my study I became familiar with the subjective meanings that emergedafter peeling off layers of paint or levels of understanding just as Denzin suggests. Even though Denzin's suggestions are not specifically addressed to teachers, as I came closer to the mental states of my colleagues I discovered emotions that neither I nor them had considered. My data corroborates the necessity that Schubert and Ayers (1992) addresses of looking toward teachers for a key source of understanding about the meanings of what they do.

More specifically in reference to the telling of stories as being part of a cycle which influences a teacher's perceptions and practice, I find this process already in the lives of my colleagues taking place during the research year just as Ivor Goodson (1992) predicts. From my own experiences I increased my appreciation and understanding for my colleagues.

In agreement with the work of Noddings and Shore (1984) I find that the teachers with intuition and love for each other are more likely to think about practicing humane and ethical behavior. In a similar fashion data from my study agree with the work of Robert Coles (1989) when conceptions about overbearing, presumptuous, and selfish colleagues is discussed. I sought conceptions and feelings from teachers about such behavior, and as Coles before me, became aware that some of their colleagues feel badly about it.

I used the work of John Wilson (1967) and his components of moral behavior to assist in analyzing and interpreting data, and find a natural congruency from what teachers have to say. The data persuade me that Wilson's argument is viable, and that it helps to explain why teachers sometimes act in ways inconsistent with their espoused beliefs.

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APPENDIX

The Mistress Mary Saga

(Based on an unpublished dissertation: *Silver Bells and Cockle Shells: A Study of the Conceptions of Teachers About Humane and Ethical Behavior Between Colleagues* by Rosemary Grant)

Once there was a young woman named Eva Prentiss who considered becoming a teacher, but before she enrolled in the education program at the university, she sought some advice. You see, Eva had a special concern about the state of ethical behavior in whatever vocation she chose and wanted to work where colleagues showed each other mutual love and respect. She wanted to spend her life in a profession that had a harmonious environment because she knew too many people already who were not happy where they worked. Therefore, Eva consulted teachers in the local schools and in the university, community leaders, and some of her peers. At this meeting you will have an opportunity to simulate advice for her, too. Before you do, however, you need to learn more about the story.

As Eva came close to completing her inventory, a friend directed her toward the oldest and wisest sage in the education community, a retired teacher whom everyone called "Ms. Mary." This lady, who was also a gardener of wide renown, enjoyed sharing her creation with others and loved to reminisce about good times among her colleagues in the profession. The girl's friend told Eva some of what she knew about the elderly woman in order to persuade her to contact the gardener: that Mary had taught for many years, and at the same time, worked on developing two different acreages into an arboretum of sorts; that by the time she retired, she had accomplished her foundation plantings; that now she devoted her full time effort to cultivate and enrich the variety and quality of her garden; that she was somewhat eccentric; and that part of Mary's garden was somewhat mysterious. Eva's friend assured her that even though there were false rumors about Mary's cantankerous disposition, she enjoyed showing her garden to teachers, even those who were just beginning. All of this information convinced the girl so she called the mistress of the garden, Mary Tuss, and arranged for a visit.

When Eva arrived, the gardener agreed to help her decide about becoming a teacher by taking her on a walk through her first garden. Mary explained that the girl would need to return on another day to visit the second plot of ground which adjoined the first, so she could continue with her stories about her colleagues.

Mary explained how she had acquired both of these properties a few years earlier while she was searching for good ground. A real estate agent showed her two prospective acreages which he had named. On the one hand, he called one of these places **It Will** because he knew it would successfully grow anything. On the other hand, he described the second acreage as **Will It** because it was doubtful at best in the same enterprise. Mary explained to Eva that in spite of the difficulties, after she examined them both she decided to buy them as a package because she always loved a challenge.

After sharing this story, Mary agreed to discuss what she knew about the humane and ethical behavior of teachers with their colleagues while at the same time sharing with the young girl her garden domains. She assured Eva that by the time they reached the end of the adventure her new friend would have enough information to make up her mind about the relationships of teachers. Eva might even be inspired to start her own garden if she were confident of a green thumb.

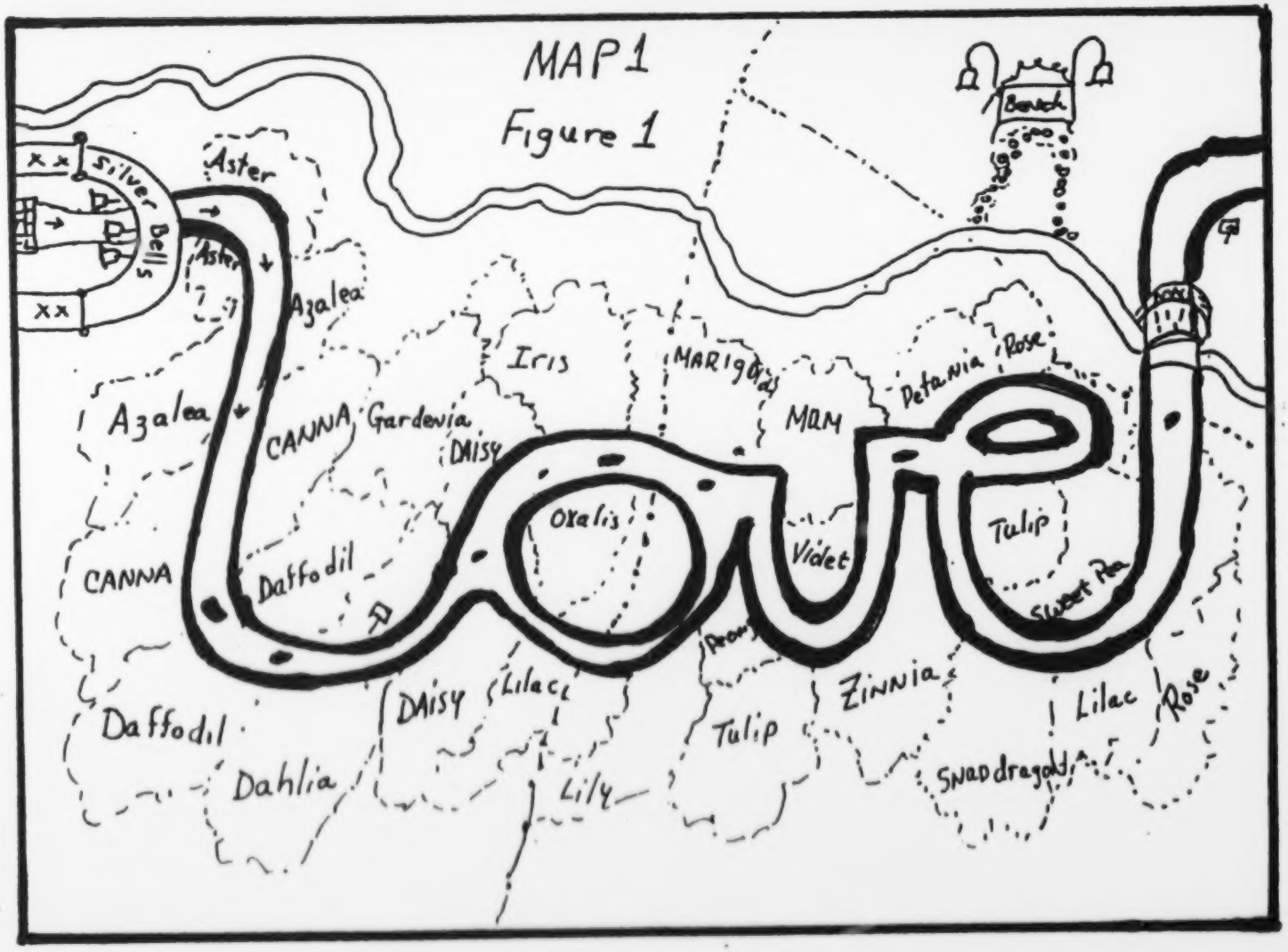
From the beginning Mary liked the young girl, but kept her thoughts to herself about persuading Eva to become a teacher. You see, this was one of the ways Mary could occasionally assist her profession which had brought so much joy to her life.

The tour began (See Figure 1: Map 1). First Mary took her young guest through what she called **The Working Garden** where she told Eva about behaviors she had observed (the conative domain data in this study). She explained that she always gave the guests to this part of her garden a pair of garden gloves and a digger.

She said, "In this garden we actively dig and work." [Now all of you need to imagine you are with them in the garden.]

As they walked along together, she told Eva a story about each one of the flowers in this area and at the same time offered her examples of humane and ethical behavior among colleagues that she had observed during her career. Mary recollected some of her happiest times, and her friend reflected on her words. They both did some digging too.

The gardener explained that she could not tell Eva about all the flowers in her garden or about all the humane and ethical behaviors, but that she would present a sample of twenty-two flowers (the number of transcripts about the stories in the study), which contained personal examples of incidents she remembered. Mary had each of the flowers planted in specified sections which she had marked with their own identifications, and she designated each area on a map that she held in her hand. Eva observed a mixture of trees and shrubs


MAP 1
Figure 1
Beach
Silver Bells
Aster
Aster
Azalea
Azalea
CANNA
Gardenia
DAISY
Iris
MARIGOLD
MUM
Petunia
Rose
Oxalis
Violet
Tulip
Sweet Pea
CANNA
Daffodil
Daffodil
DAISY
Lilac
Tulip
ZINNIA
Lilac
Rose
Dahlia
Lily
SNAPdragon

along with other flowers as they walked along the path. She listened intently to Mary's reminiscing and began to understand why the community held Mary Tuss in such high esteem. Then the lady gardener took Eva to **The Fragrant Garden** where Mary told her about feelings she recalled (the affective data in this study). She explained to the young woman that she had arranged this special section to stimulate all of the senses. You see, this is where she planted the most fragrant and vibrantly colored flowers. Nevertheless, this area of the garden also contained the most delicate and sensitive species. Mary smiled as she told Eva about the landscaping and how she was able to channel a little creek to add the charm and sound of running water through the garden. [Can you smell the flowers now?]

Mary continued to explain other special effects as they walked along the meandering path together. Together they were sprayed with a mist which was part of the watering system in that section. The gardener made a point to have Eva feel and touch some of the unusual plants that she cherished. Then, before they left this garden Mary cut a special bouquet for her from flowers that her guest personally selected as her favorites.

All the time the gardener kept describing a variety of flowers and humane and ethical behavior in the affective domain. Although Mary had planted certain flowers exclusively in this area, she included some of the same ones that grew in the first domain. The young girl began to understand and appreciate teachers in a special way and enjoyed the beauty of the garden at the same time. Then they entered the third area of the flower garden (cognitive domain), and Mary directed Eva to a little sanctuary where she had placed a bench.

She said, "Sit and rest for a spell, and maybe we can clear our minds."

She told her that she chose this resting place in the part of her garden that was peaceful, and she reasoned with Eva that everyone needs a quiet spot to be alone. Except for the sounds of the birds and insects, they both noticed the tinkling of two little silver bells hanging from the high-backed portion of the bench. Eva wondered about the bells but decided to not break the serenity by asking a question.

Mary broke the silence by describing the flowers in this part of the garden while she explained cognitive examples of humane and ethical behavior. Eva could see that Mary had planted different varieties to grow in shaded areas near the bench, but then had intermingled these with the same standard varieties in the other two domains. Soon Mary stopped talking, and they listened once again to the tinkling bell and rested before returning to the entrance to the garden.

Although there is more to this story, I need to tell the readers some of what the gardener related to the young woman. Just as the gardener told Eva, I describe the types of humane and ethical behavior that Mary shared with her [data entries are omitted in this condensed version]. Remember that these examples all come from stories that Ms. Mary knew from her experiences. Later she tells the girl what the conceptions about these stories are [You will each role play a teacher from one of these narratives]. Take time to refresh and reflect, sort of like the gardener did with the visitor to her garden. Do not be frightened as we walk along the pathway together, but do not pick the daisies. You can see the relationship between domains, types, and flowers (see Figures 2 and 3).

Eva didn't know how the gardener planned the garden or decided what to plant in each domain. You see, as they walked along the path (just like we are doing now) Mary started by explaining what had happened in the past (**Situations in the Past**). She told how she studied gardening books from the library as well as perusing nursery and seed catalogs. She talked to the local agriculture teacher, and she built up her seed beds. She built a hot box for young plants, brought in loads of rich top soil, and stocked up on fertilizers and other supplies.

The old gardener told Eva about the happy day that she had when her seeds and young plants arrived and how she planted them with care. Then Mary described what she has to do on a daily basis to keep her garden healthy (**Situations in the Present**). Consequently, by the time the young woman was ready to leave she knew the past, present, and even the future plans (**Situations in the Future**) of the garden. Mary focused on the same flowers that she had talked about before, and she continued to explain other aspects of humane and ethical behavior. Mary reminded Eva that the circumstances for her other garden were altogether different which she would understand when she returned and walked the second pathway through it.

The description of the circumstances appear in the data presentation [omitted]. There's no need for you to worry because you have already been introduced to many of these ideas by Ms. Mary. Nevertheless, please keep to the path, and don't walk on the grass.

Before Eva excused herself from the gardener she asked Mary about the value and worth of the garden. Mary's comment was that she could not begin to assess the value of her garden, but preferred to talk about her commitment to making it grow. She said that it did not matter to her what she had paid for it in the past (**Values in the Past**), the care she gave it today was what mattered (**Values in the Present**). Others had gone before her who were role models, and she followed their examples of perseverance. Mary told of the hard work connected to the daily chores of clipping, pruning, and cultivating, but she spoke with anticipation and excitement about the flowers that were coming to bloom (**Values in the Future**).

"You see," she said, "these flowers are my friends, sort of like my family, and I care about them."

Mary related that she did not look on what she did as hard work because being the caretaker of a garden was a joy. "After all," she explained, "my conscience would bother me if I neglected my garden."

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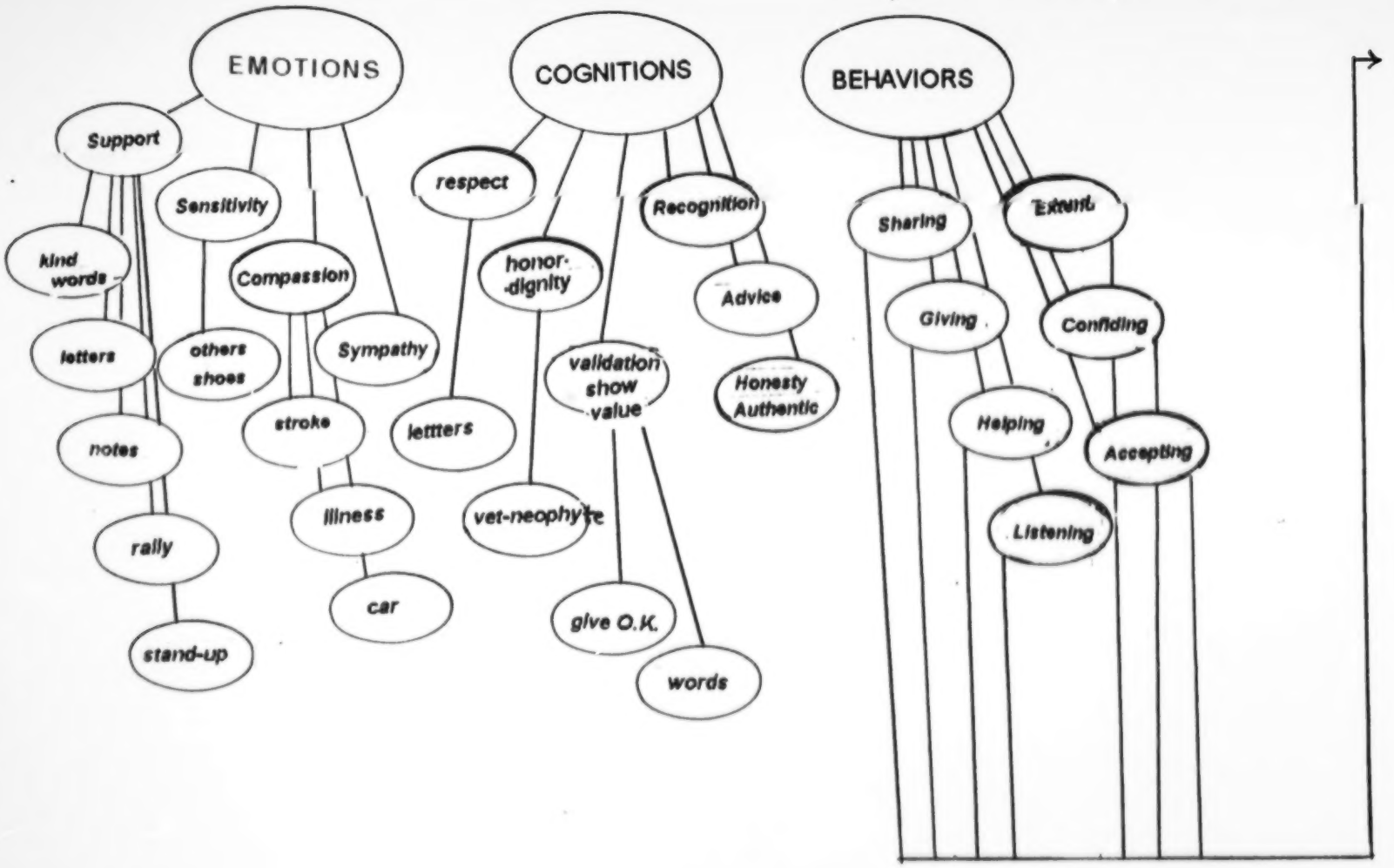
TYPES OF ETHICAL AND HUMANE BEHAVIORS



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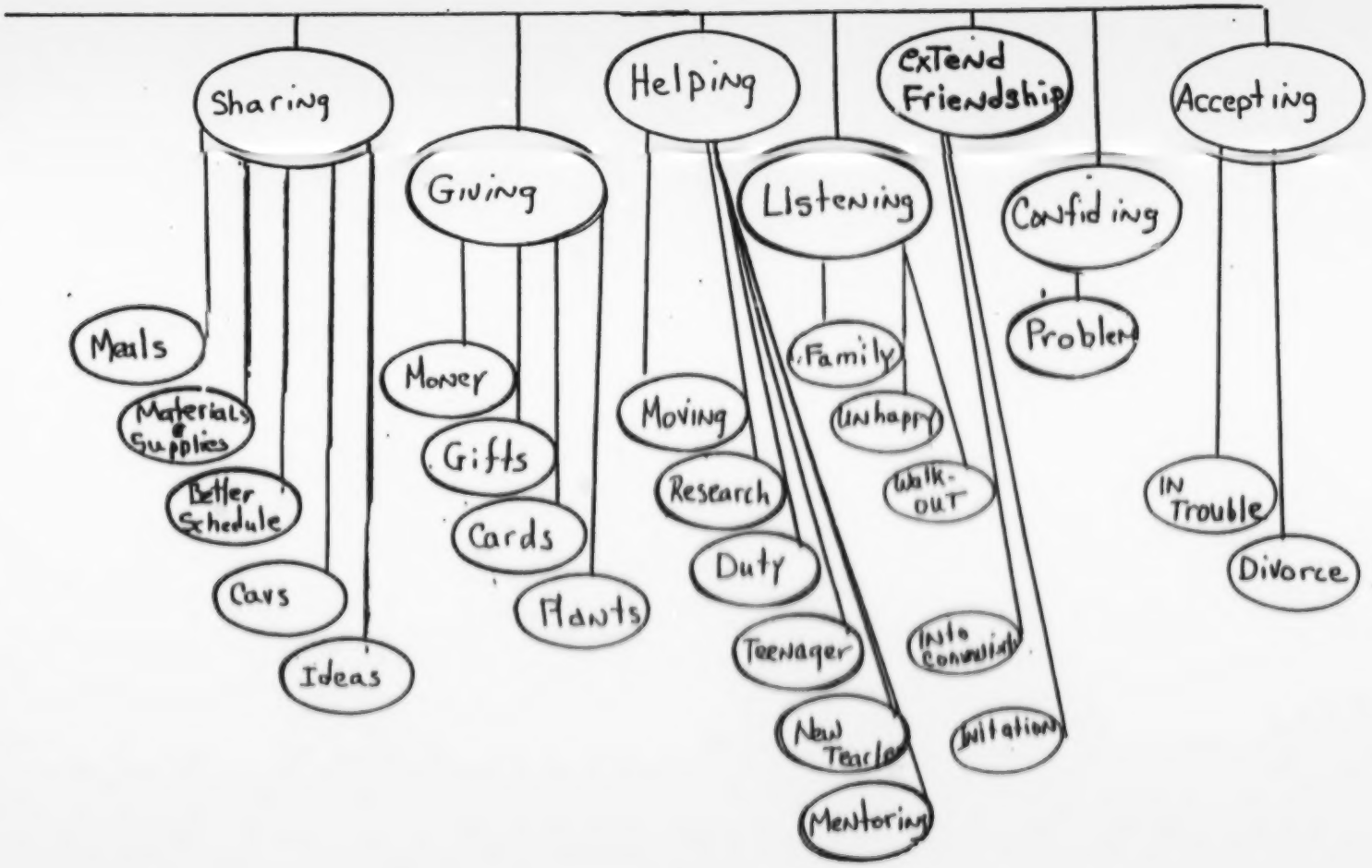

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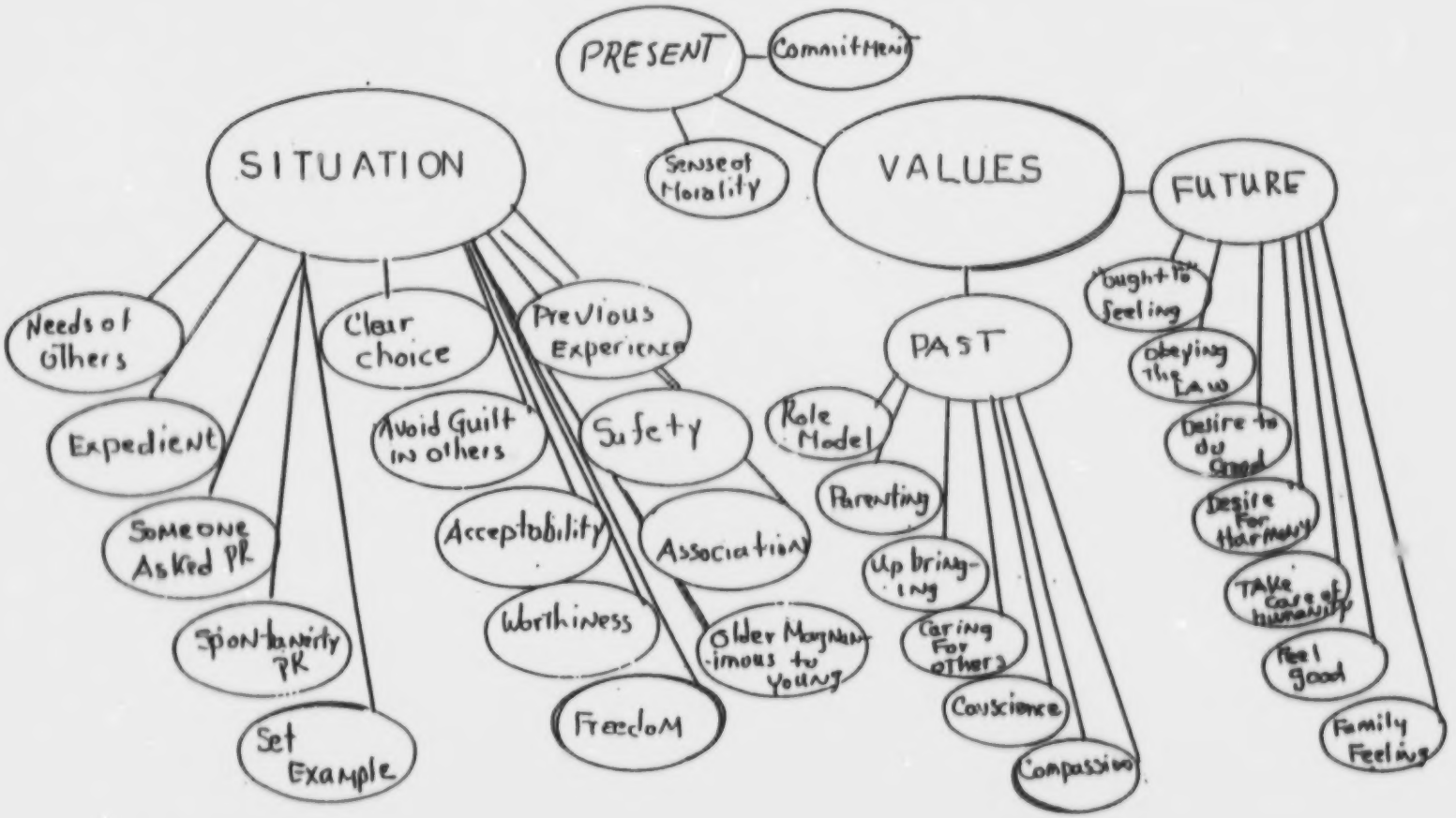
CAUSES AND REASONS



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exact definitions were not so important after all. Consequently, for her the important thing was that the flowers were blooming where they were planted.

As you walk along the pathway in your mind, please don't get tangled up in the weeds that might be growing up along the way. Before I could see these new groupings I tried to not think about previous groupings. You see, the purpose is to gain a better visualization of the data in the transcripts so that I can better understand what the conceptions of teachers are. If your visual image is slightly different than mine, it will not hurt you. Just watch out for that frog up ahead!

The next day the prospective teacher returned to visit with Ms. Mary and see The Cockle Shells Garden. Mary met Eva at the gate and showed her a different map with the design of its flower beds and landscaping (see Figure 4. Map 2). She happily shared with her guest the list of identifications (or definitions) of the flowers that she had requested. Together they entered the garden which Mary said contained the same flowers as the Silver Bells Garden. This time Eva remembered to look up to read the name painted on the sign above the gate. However, she had some questions about the mysteries of the Cockle Shells Garden.

Mary told Eva that anyone who looked at this garden earlier assumed it was hopeless. The previous owners allowed nature to leach the nutrients from the soil, having no role models to assist them with gardening and not having any natural sense about growing things. They neglected to give the ground the nurturing and care that it needed, and before long the property had grown up in weeds. The rains washed gullies in the soil, and the unique character of the garden was overlooked when planting occurred before making proper preparation. Eventually people dumped trash along the edge of the property when no one was looking because of its state of neglect.

People started sending her letters complaining about the nuisance the area had become. Many of her friends started minding her business and telling her to sell the place or get a bulldozer to smooth out the landscape and start all over. Mary lost her patience with her colleagues, became imprudent herself, and tried several quick fixes but to no avail.

The worst part of the situation with the garden, were the cockle shells which were dumped on the property by some mean-spirited people. No one knew why the shells were dumped there, but they knew they were useless and ugly. On the same day that Mary first viewed the property, however, she recalled that she viewed a rainbow in the sky. So her feelings were mixed, and her moods reflected her indecision. In spite of all the drawbacks she knew that the owners had not promised her an easy time of it (or a rose garden). Nevertheless, she grew weary struggling with frustration and despair. Mary, in relating the story to Eva, looked back and realized that in the midst of her problems she had still expected good things to happen. A few of her friends told her that she was too cranky for her own good and suggested an attitude adjustment. At that point she went to the bench in the Silver Bells Garden to just be still and think. She sort of gave herself a good "talking to," and then things began to change.

Gradually she started to make the place look like something. With perseverance and determination, a change in her countenance appeared. Although she did not realize it at the time, she began to look at this second garden with different assumptions. Whereas at first she thought she had to level the ground before she planted so it would look like the Silver Bells Garden, now she began to appreciate its unique possibilities. The rocks and hills and cockle shells of this new garden became the special distinction that it needed. She was thankful and grateful that she could have such a different perspective, and some of her contrariness and depression began to dissipate.

"After all," she reflected, "who needs two gardens that look just alike?"

She cleaned up the trash and studied the lay of the land. She brought in top soil, but shoveled it around according to the slopes and ridges of the ground. She filled in the gullies and arranged the cockle shells into the design of the landscaping. Now these became decorations instead of the eye sore that she saw in them before. After several months no person could recognize the trash heap because what had previously been a disaster zone now had hints of loveliness.

At the time she thought she was ready to grow flowers in The Cockle Shells Garden, again she encountered numerous problems. Healthy plants sometimes withered and seemed to die before she could turn around. Many of the seeds never came up, and she had to battle insects, fungi, and diseases at every turn. These flowers required special treatment to get them to bloom, but when they finally made it, their brilliance and beauty were unmistakable. Perhaps they bloomed even prettier and more fragrant than those in the Silver Bells Garden. Mary explained to Eva that she still had to give them special care to survive, but they were worth it.

Mary said that her work, her nurturing, and her heartaches which came while caring for the Cockle Shells Garden helped her to love and appreciate it as much as her first garden. She said she never regretted the many hours she spent working and the accompanying frustrations. All these things she told Eva as they walked along a meandering path similar to the one they followed in the Silver Bells Garden.

"This, you see, is a special garden, one that turned from a **Will It** to an **It Will**. However, you see, I somehow always knew it would," said Mary.

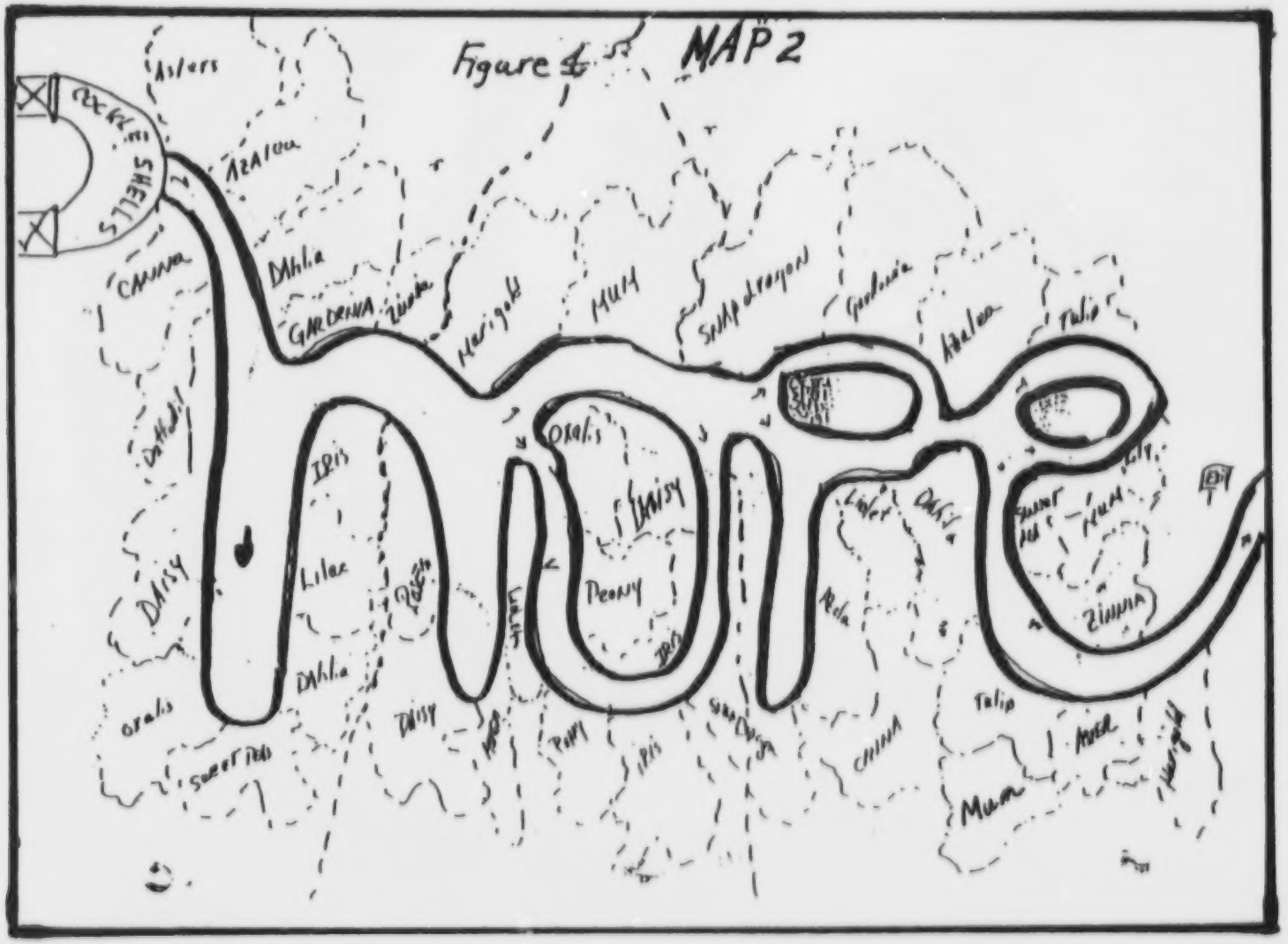


Figure 4
MAP 2
SHELLS
Asters
Azalea
Dahlia
CANNA
GARDENIA
Zinnia
Marigold
MUM
Snapdragon
Gardenia
Azalea
Tulip
Orchid
IRIS
Daisy
Lilac
Rose
Daisy
Peony
Orchis
Lilac
Rose
Zinnia
Tulip
Daisy
Orchis
Dahlia
Sweet Pea
Iris
Canna
Mum

The flowers in the data represent types of inhumane and unethical behavior) and wouls be familiar to you as you walk along the pathway except that there are two new domains in this garden. They are the Combative Garden and the Competitive Garden. Now I will tell you a little bit about each of these.

You see, the Combative Garden is where Mary worked out all her frustrations. It was a fight from the beginning, and at times she didn't care what time of day it was. She felt like some of her flowers were no better than dandelions, but she became defensive when anyone criticized them. She even wanted to punish the plants that didn't bloom when they were supposed to, and sometimes she wondered if the mean people who dumped the cockle shells were sneaking back to sabotage her efforts. Undoubtedly she couldn't tolerate the harassment from her neighbors, and she felt like they were ganging up on her. The more she was provoked, the more she wanted to fight.

"It may be difficult for you to realize what lies beneath the soil or to see the insects inside the petals of the flowers, but they can do quite a bit of damage in a short period of time," she told Eva.

"Nevertheless, she explained, "life can be like that at times, especially for teachers."

Eva asked her, "How can someone realize problems that cannot be seen or difficult experiences of their colleagues when they may have never been in the same situation?"

"I've heard that people often bring their problems to work with them, some even that they may have had before they join a staff," Eva continued.

"Yes, and I think the best we can do is to respect the different ideas of our colleagues," responded Mary.

The other new area in this garden was the Competitive Garden. That's where Mary planted all her prize exhibits she explained to Eva. She took the best of her stock and charged ahead by placing them in special locations where they would not be overlooked. Although some of the plants were excluded because they looked puny at times, these displays would make up for whatever the others were missing. In this part of the garden Mary outdid herself, and exhausted her friends by talking about her efforts. She gloated about her accomplishment, and she lost touch with her colleagues who were never quite as impressed with it as she was. Then she blamed others instead of herself.

While our friends are enjoying the flowers I can show you the ideas expressed in the context of different transcripts about inhumane and unethical behavior [data omitted]. It will be easy for you to recognize these flowers, but please reflect on this old Persian proverb as you walk along. "He who wants a rose must respect the thorn."

I hope I did not walk too fast as we went through the Cockle Shells Garden the first time. In case we did you perhaps will be able to see it clearer the next time through. This time we will look at the same flowers (transcripts) again, but in a different way. After that, we will look at what Ms. Mary and Eva are doing.

Eva asked her hostess for more information about the circumstances of this garden, and Mary obliged her. The gardener told her that the cockle shells changed the pH of the soil, and therefore, the nutrients were not absorbed by the plants. Having studied cockle shells and determining that they contained a substance which could be neutralized, she then knew what was needed to sustain plant growth. She explained that was much the way teachers were who had mean-spirited role models or who were not sustained by supportive, loving relationships. Of course, such teachers could learn to cherish and care for their colleagues if they had assistance just as the soil in Mary's garden had been replenished.

Eva listened intently as Mary talked about the causes for the condition of her flowers and about collegial relationships (see Figures 5 and 6). The main focus as they walked along together was that Mary hoped conditions would improve, and she told how they did. I'm hoping that you will see how these conditions influence inhumane and unethical behavior in a similar fashion. The conditions are different, but the principles are the same.

Eva heard Mary say that she placed a high value on both gardens, but she did not know why. Mary explained it by giving her examples in some of the flower beds they saw as they walked along.

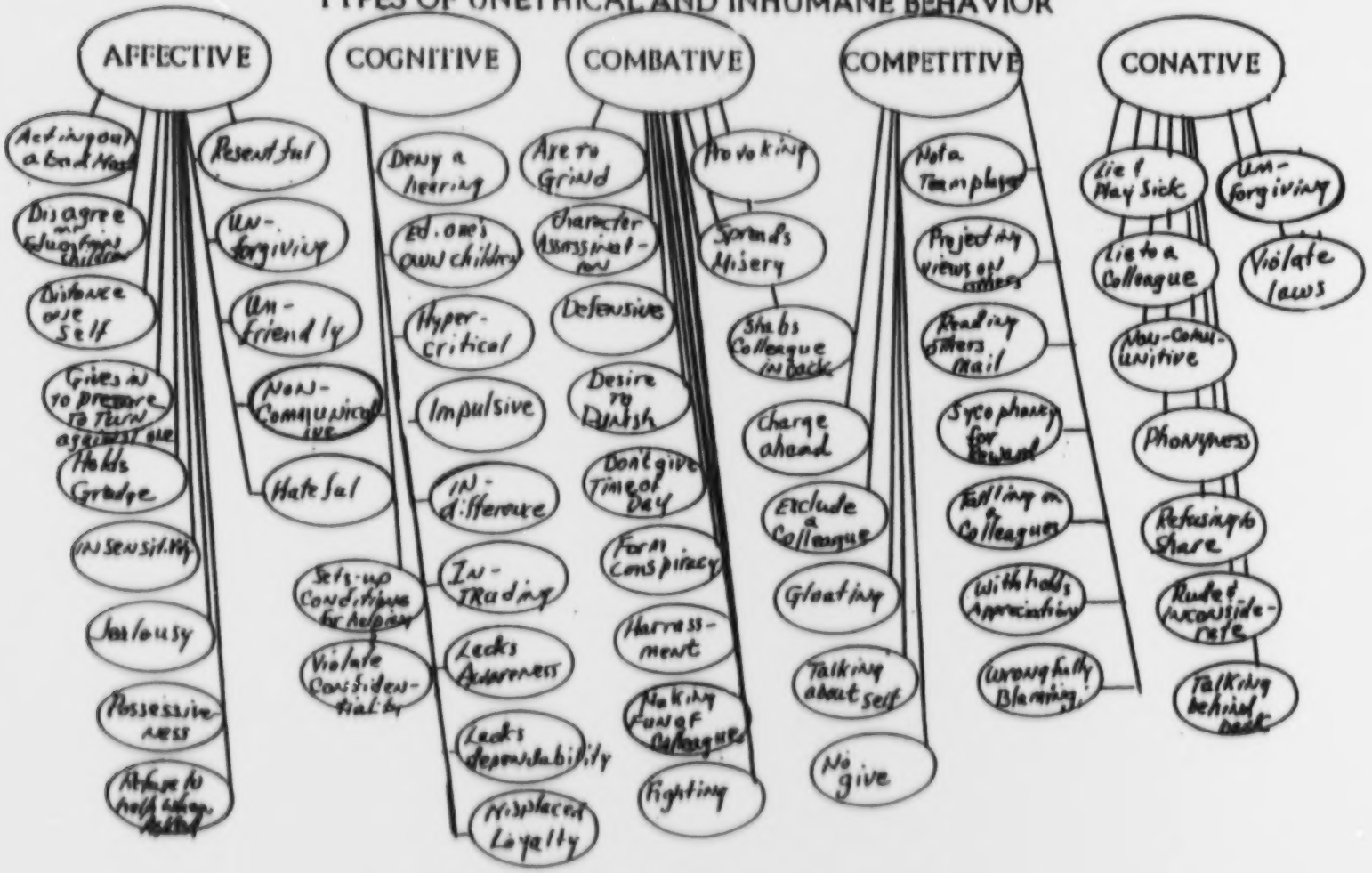
"You see, Eva," she said, "some people have a low opinion of my flowers, and feel like things in their teaching career are not fair. Some teachers associate with only a few of their colleagues and resent those who in some way are assigned different tasks, who are seemingly treated in a different way, who have different ideas, or who do things in a different way. Some do not respect flowers, accept no responsibility for taking care of all of them, and selectively refuse to acknowledge their existence. That's how sometimes people get to be mean-spirited, and they might even dump a load of cockle shells or a load of disgruntled words and behavior on someone else's person or property."

Mary apologized for expressing such hatefulness but explained that it was to help Eva and others appreciate the goodness and beauty of the finished garden. She then told her about the attitudes that some people have that keep them from seeing the beauty all around them. They even forget sometimes to smell the roses.

"There are those who try to judge the flowers and find fault with them. Those who correct and seemingly without a conscience, practice goading until the flowers fall apart (or colleagues explode)," she continued.

Eva asked her, "Why do some flowers appear to be so proud, and are some flowers more valuable than others?"

TYPES OF UNETHICAL AND INHUMANE BEHAVIOR



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CAUSAL CONDITIONS of INHUMANE AND UNETHICAL BEHAVIOR

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"Certainly not," responded Mary, but some people who are legalistic might go strictly by some nursery catalog and not be able to see the beauty of a Rose or recognize it by its name."

"Is that an example of rudeness or is it a result of an arrogant attitude?" asked Eva.

"I'm not sure," continued Mary, "but it seems unnatural to me, and besides ... it's just not right."

Eva then told Mary that she appreciated her help in understanding flowers, and she was willing to trust the gardener to tell her more about this garden. Mary finished this lesson by emphasizing how important it was for her to forgive the mean-spirit of those who had harmed her garden. Not until she went through that process did she overcome her contrariness and become the mistress of the garden. Furthermore, she had to let go of trying to control her garden, and by getting better acquainted with her neighbors, she moved away from her selfishness.

Now let's walk through the information about Values [data omitted]. You can let go of my hand now as we walk along together. Remember I won't reject you or stereotype you if you like a different flower than I. Nor will I be a busybody or become angry with you. I surely hope you will not be scratched by a bull nettle or brush up against poison ivy, but they are both here in this garden even though I have tried to eradicate them.

Eva thanked Ms. Mary for walking her through the Cockle Shells Garden and explaining the conceptions that some of her colleagues had about unethical and inhumane behavior. After her stroll Eva still had some questions about this garden just as she had previously in the Silver Bells Garden. She asked, therefore, for some way to help her remember the reminiscences after she left the garden. She needed the same kind of reassurance about remembering what Mary had told her about the Silver Bells Garden. Consequently, Mary used the same approach in this instance. With twenty-two different flowers scattered all over her garden, Mary explained what prompted her to plant each one of them (causal conditions). Then Mary shared her own conceptions about each of them (the phenomena itself).

Eva already knew some of the arrangements behind Mary's plantings and the soil itself (context). She did not know, however, what happened to them during the years (intervening conditions) or the results that were not obvious by just looking at the flowers. Mary sensed that Eva's interest in her success stories in this garden would be limited, and she did not want to focus for long on the negative stories about her colleagues. After all, Mary intended to attract Eva to the teaching profession and could not do so by focusing on negative data. I imagine that you will want to stay on the pathway that is entwined with the beauty in the garden, instead of focusing on problems.

As Ms. Mary and Eva walked along the path in the Cockle Shells Garden they both felt a sense of hope about the future in spite of the many problems found in the garden. Mary explained that she had to know what the nature of the problems were among her flowers before she could work to solve them. Likewise, that was why she spent time talking about the negative behaviors between teachers and their colleagues. You see, she wanted Eva to be prepared for the reality of the teaching world and did not think it fair to shield her from some undesirable aspects.

That is also why Mary told Eva the importance of recognizing the difference between weeds and flowers. Oftentimes when seeds begin to sprout in early spring, it is difficult to distinguish them just as people can be fooled by those who speak one way and behave otherwise.

Mary continued, "I think a good teacher can be recognized by certain characteristics of behavior, just like a good person."

"What are they?" asked Eva.

"They're similar to the characteristics of living things, such as the ability to reproduce or pass their appreciation for truth and beauty on to others. Then there's growth, the ability to take on nourishment, respond to their environment, adaptation, and organization. I think they're equally as important in teachers as in flowers, and when things interfere with these healthy characteristics, flowers don't grow as well."

"You are so amazing, Ms. Mary," responded Eva. "How have you come to be so wise and informed?"

Mary smiled and said, "I learned these things from much wiser gardeners than I am, and from experiences that were not always as successful as what you see here today. You see, I now know that I must cultivate this garden on a day to day basis or it will get the best of me."

Then Mary asked Eva to help her with some of the day's work and promised that if she would continue weeding with her she would shed some more light on the subject of teachers. She would do this by pointing out to her the distinctions between what appeared to be a flower and was actually a weed. While doing so, she would give her a crash course in how to recognize unproductive, negative behavior among teachers.

What follows is a section containing mirror-image data that helped me to improve my understanding of the conceptions that teachers have about what is unethical and inhumane. You may feel like you are walking through a blackberry patch filled with chiggers, but then again remember how good those berries will taste when you bite into that cobbler I'm going to cook for you. Of course, if you are wise you will wear a long-sleeved shirt and garden gloves and a repellent for those chiggers. However, the expression "no pain, no gain" applies to gardening as well as to other adventures in living. Life's lessons are likely to include the school of hard knocks for most teachers, but we can avoid some of the pitfalls if we can recognize warning signs along the path. This lesson may

sound familiar to one you've heard before, but the difference is that we are looking on the underneath side of the petals as well as on top. After all, some flowers are prettier looking from a different perspective.

Eva had already spent most of the day in Mary's Cockle Shells Garden, and near supper time she felt compelled to ask her another question. "Ms. Mary, did you ever consider writing a set of principles on *How to Wreck a Garden* similar to the list of gardening principles for a successful garden?"

"Funny you should ask," responded Mary, "because that is just what I was about to show you, just in case you might be interested."

"Now, Mary, you are just too intuitive," said Eva. "I hope you don't think I am too presumptuous."

"Certainly not, but you must promise me to use this list of bad principles to help future gardeners avoid misfortune," instructed Mary. We will leave Mary and Eva now discussing how to ruin a beautiful garden.

By now you have probably washed away all the chiggers and eaten your cobbler. Perhaps you will not mind reading through this information about negative behaviors among teachers. It is sort of like one you read on positive behaviors which I hope you enjoyed. This section is based on my belief that an ounce of prevention is worth a pound of cure. If you tire as we walk along and read, go back to the kitchen and get you another bowl of cobbler. Just remember to put the ice cream back in the freezer when you are finished. By now I imagine you can see that Mary and Eva have become pretty good friends. They seem to be thinking alike, and they both loved the flowers. Mary persuaded Eva that becoming a teacher would be worthwhile even though there were the possibilities of problems among colleagues. When they parted that day in the Cockle Shells Garden Mary knew Eva would become a frequent visitor. What she did not know was that Eva decided to go home and write down Mary's reflections before she forgot them. And, of course, she did this in the framework of the flowers in the garden.

You may have developed a gardener's stoop or a horticulturist's squint by now from all our digging around in Mary's garden. If I can get you to pick up the hoe again I want you to dig the Old Horrible Snakeroot out from the edges of the Oxalis bed. Keep your straw hat on and don't worry about perspiration because that helps you cool off in the breeze. If we don't work fast, it will turn dark on us before we can turn around.

After Eva recorded Mary's ideas she decided they made more sense to her. You see, what she was doing even if she did not realize it, was transplanting part of Mary's garden into her own. That is the way it is with teaching too. If you grip your hoe or put your shoulder to the plow, you will appreciate the truth and beauty that emerges. Only the foolish gardener will refuse to accept some healthy transplants from another plot.

I just wonder how your garden grows. Do you have any Old Fashioned Gaillardias that reseed themselves? I surely would like a clump of those like my mother used to have. I would probably have something I could swap you for them, but even if I do not I could bring you a wheelbarrow full of compost. Folks think that's why my garden looks so rich this year, and it can provide good nutrients for your garden too.

After Eva finished writing down everything she could remember about the visits she had in Mary's gardens, she started making plans for a garden of her own. Now she had the know-how and some starts of Mary's stock. Nevertheless, she had some ideas of her own. She had dirt under her nails now and had developed a gardener's perspective. She then sat down and made a list of trouble signs she would hope to avoid. She used a similar scheme to the one above dealing with positive behaviors.

Have you thought about the perennial pleasures of harvesting bouquets of flowers from your own garden? Which flowers do you like the best? Do you think certain people are like certain flowers?

Some people's gardens change from year to year (intensive gardening), some prefer arm loads of flowers from a wildflower meadow. Regardless, the important thing is for people or flowers to bloom wherever they are planted.

Before you put this paper down for good, will you please wait just a little while longer. At the end of the next section I will summarize my thoughts about gardens and teachers if that's not too much bother. Then you can take a long nap in the shade of a tree.